/44 cont./

582 shall presently see, the difference does not have much explicative value. In the light of what has been said, it is therefore
[616] necessary to correct the categories set up by Murdock, taking
[615] into account the fact that his category "agamous (nonexogamous)
[114] moieties" should be completed by "agamous phratries" (thus: Pa or Na, La, Da; columns 10-12).

601 The kinship system of the Carajá must now be set forth for the first time, albeit briefly. Murdock left the pertinent
[114] column completely blank. /45/ With regard to male and female cousins, the terminology is of the "Hawaii" type, that is to say, my own generation contains only brothers and sisters.
128 Before continuing, permit me to remind you that we have been able to speak of principles which govern kinship systems. In order not to fall into the trap of "verbalism" decried by Murdock, I hasten to add that it is not a question of causes, but rather of logical principles likely to operate in view of a given situation, whether these be circumstances pertaining to the environment, demography, or the fundamental type of social communication which is involved in each case. Now we could pair up these principles by forming contrasts in the manner of the linguists, contrasts whose terms exclude each other when it is a question of particular relations, but which can alternatively be combined into a whole system of kinship relations. Perhaps it would be preferable to formulate only opposite contrasts, but for the moment I will be satisfied, except in the first case, with contrasts which are clearly contradictory, and thus easier to handle, for that will suffice to attain our immediate goal of elucidating
601 the kinship system of the Carajá. There is contradiction between the classified unity of the generation and the unity of the line of filiation, there is contradiction between differentiation and nondifferentiation of the sexes, as well as of respective ages, between reciprocity and nonreciprocity of terms, finally between classificatory unity and nonunity of brothers and sisters — classificatory unity which, by the way, is not to be confused with the unity of the group of brothers and sisters classified together, nor with a denominative unity.